



St Philip's Come & See

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Sunday 30 August 2020

Thirteenth Sunday after Pentecost

8am Eucharist

10am Eucharist with music

The 8.00am Eucharist will be live on [Facebook](#). Then it will be available on either our [YouTube channel](#) or [Facebook](#). All links and details are on our web page www.stphilipsoconnor.org.au



Dear Friends,

It has been an interesting week seeing the Church become involved in the ethical issues surrounding the Oxford COVID19 vaccine and the legislation before the ACT Government concerning matters of gender and sexuality.

There are significant complexities underlying both these issues and there are times when the discussions surrounding them seemed to generate a deal of heat and not much light. These are matters which we each need to consider carefully, inform ourselves and then act as our conscience demands.

What I do know and believe is that our faith is one that is life giving. This life, in our tradition, has been revealed to us by Christ and bequeathed to us from the cross. Our tradition tells us unequivocally that life comes from death. The ethical issue of the vaccine is one that troubles many, but I have to believe that by the grace of God, there is purpose behind even the most difficult, seemingly hopeless situations and that in time some good will be revealed. Surely a vaccine is the answer to our prayers.

The legislation regarding gender and sexuality was passed by the ACT Government during the week. It proved to be contentious with opposing sides in the debate both claiming that the care of the most vulnerable was paramount. I declined requests to support either side, because I am not convinced legislation is the way to proceed.

Bishop Mark has written this week to the clergy. Here is the closing paragraph of his letter:
It seems we live in an era where matters of intimate concern to individuals, couples and families are the centre of political debate and advocacy, including in the lead-up to election campaigns. I do not think this trend will serve us well in the long run. At the meeting this past Friday I expressed my hopes for a diverse ACT community where churches and other faith communities work in partnership with Governments of all persuasions for the common good. I would encourage you to pray with me along these lines.

Blessings to you all *Martin*
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Front cover: Jeremiah, as depicted by Michelangelo from the Sistine Chapel ceiling.

Entrance Antiphon [Introit]

If you want to become a disciple of Jesus, deny yourself, take up your cross and follow him.

Matthew 16:24-25

Prayer of the Day

O God,
whose Son has shown the way of the cross
to be the way of life:
transform and renew our minds
that we may not be conformed to this world
but may offer ourselves wholly to you as a living sacrifice,
through Jesus Christ our Saviour;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Today's Readings

A reading from the book of the prophet Jeremiah (15:15-21)

O Lord, you know;
remember me and visit me,
and bring down retribution for me on my persecutors.

In your forbearance do not take me away;
know that on your account I suffer insult.

¹⁶ Your words were found, and I ate them,
and your words became to me a joy
and the delight of my heart;

for I am called by your name,
O Lord, God of hosts.

¹⁷ I did not sit in the company of merrymakers,
nor did I rejoice;
under the weight of your hand I sat alone,

for you had filled me with indignation.

¹⁸ Why is my pain unceasing,
my wound incurable,
refusing to be healed?

Truly, you are to me like a deceitful brook,
like waters that fail.

¹⁹ Therefore, thus says the Lord:

If you turn back, I will take you back,
and you shall stand before me.

If you utter what is precious, and not what is worthless,
you shall serve as my mouth.

It is they who will turn to you,
not you who will turn to them.

²⁰ And I will make you to this people
a fortified wall of bronze;

they will fight against you,
but they shall not prevail over you,

for I am with you
to save you and deliver you,

says the Lord.

²¹ I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless.

Psalm 26:1-8

Give judgement for me, O Lord,
for I have walked in my integrity :
I have trusted in the Lord and not wavered.

**Put me to the test, O Lord, and prove me:
try my mind and my heart.**

For your steadfast love has been ever before my eyes:
and I have walked in your truth.

**I have not sat with deceivers:
nor consorted with the hypocrites;**

I hate the assembly of the wicked :
I will not sit with the ungodly.

**I wash my hands in innocence, O Lord:
that I may go about your altar,**

And lift up the voice of thanksgiving :
to tell of all your marvellous works.

**Lord, I love the house of your habitation:
and the place where your glory dwells.**

A reading from the letter of Paul to the Romans (12:9-21)

Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰love one another with mutual affection; outdo one another in showing honour. ¹¹Do not lag in zeal, be ardent in spirit, serve the Lord. ¹²Rejoice in hope, be patient in suffering, persevere in prayer. ¹³Contribute to the needs of the saints; extend hospitality to strangers. ¹⁴Bless those who persecute you; bless and do not curse them. ¹⁵Rejoice with those who rejoice, weep with those who weep. ¹⁶Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. ¹⁷Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸If it is possible, so far as it depends on you, live peaceably with all. ¹⁹Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' ²⁰No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' ²¹Do not be overcome by evil, but overcome evil with good.

The Gradual

Alleluia! **Alleluia!** May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see the hope his call holds for us. **Alleluia!**

The Lord be with you.

And also with you.

The Gospel of our Lord Jesus Christ according to Matthew (16:21-28)

Glory to you Lord Jesus Christ.

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. ²²And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' ²³But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.' ²⁴Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. ²⁵For those who want to save their life will lose it, and those who lose their life for my sake will find it. ²⁶For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? ²⁷'For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. ²⁸Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.'

For the Gospel of the Lord,

praise to you Lord Jesus Christ.

Prayers of the People

In our prayers we remember those in need, particularly: Roger, Ros, Sam, Ben, Gage, Hugh, Beryl, Joan, Margaret and Sarah.

We commend to God the recently departed and those anniversaries fall at this time. John Williams (2/9/2004), Susan Joy Nevile, *Deacon* (2018).

As our Saviour Christ has taught us, we are confident to pray,

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

Communion Antiphon

O Lord how great is the depth of the kindness which you have shown to those who love you.

Psalm 31:20

A Prayer of Spiritual Communion

[When the clergy make their communion if you are watching from home you may like to privately make the following prayer. It was believed from earliest times that Christians could receive the benefits of Holy Communion even if they were unable to be present at the Eucharist. This teaching was of particular comfort to so-called Confessors of the Faith, who were imprisoned and deprived of access to the sacraments].

Jesus, you have given us in the Holy Eucharist
your Body and Blood to be our spiritual nourishment
through which we may have life everlasting.

I desire, with all my heart, to receive this living Bread
which came down from Heaven.

Send your Spirit upon me, come and refresh my soul.

That, whilst I may be isolated from your sacramental presence
and from your Body, gathered;

I may know the peace and joy of communion with you
and your body the Church, in my heart.

Increase my faith,
strengthen my hope,
kindle my love,
that I may die to self and live but for you. Amen.

[If you are interested in the history and the theology behind Spiritual Communion this YouTube clip is helpful. <https://www.youtube.com/watch?v=9uBiqbTY7oA&feature=youtu.be>]

For Reflection

What is going on in Matthew 16? Jesus asks about the gossip on him, and Peter makes a stunningly clear confession of faith. But instead of getting praised, Peter gets rebuked as "Satan" for saying Jesus shouldn't plan to be rejected, suffer and die. Here Jesus uses the word "Satan" in an older sense than the more common understanding, that is, the being who runs hell, directing a legion of angels. Etymologically a "satan" meant an accuser -- one who looks at us without mercy, only with judgment, and tries to evoke despair. Here the accuser is trying to get the messiah to avoid the road of suffering. Such avoidance would be, quite literally, satanic.

What I love about Jesus' rebuke is that, unlike the accuser's, it includes mercy. "Get behind me," he says. And where else should a follower of Jesus be, but right behind Jesus? Peter's mistake is that he is out in front, trying to lead. "No, no, no, Jesus, come with me this way -- the way to power is not through suffering." Jesus, as fully human as he is divine, is indeed tempted by this way without suffering, as he was tempted in the wilderness by Satan (Mark 1:12-13). So his rebuke is harsh and swift: No Peter, I lead, you follow.

Peter eventually got the message of course. Even in the Gospels it is forecast how Peter will die. He will "stretch out his hands, and someone else will fasten a belt around you and take you where you do not wish to go" (John 21:18-19). By the time Jesus rises and the Spirit descends on his followers, they will get it. They follow. They don't lead. Jesus does. And the way he treads is often the way of suffering. Peter figures this out so well later that, according to Christian tradition, he ends up crucified himself. But he declares himself unworthy to be crucified in the same manner as his Lord, so he asks to be crucified upside-down. The cruel Romans are happy to comply with a wish that will make death even more painful and humiliating.

It is not always the case that following Jesus includes suffering. It does often enough in some parts of the world today but not in most places where readers of this blog are sitting. Still, we must sometimes be rebuked by Jesus and reminded that he leads, we follow, rather than the reverse. Even if our following does not exact the high cost that Christians elsewhere pay daily, we still need to remember that suffering may wait just beyond the horizon if we lead faithfully in our own ministries.

A colleague and I were once discussing Nelson Mandela's great leadership. I said that his suffering during decades of imprisonment on Robben Island helped prepare him to lead with compassion. My friend demurred, not wanting to sentimentalize suffering. "Suffering often hardens people, makes them bitter, and so ruins their ability to have compassion on others," he said.

So how should a leader relate to suffering -- especially a leader who has not suffered? "They relate to their followers' suffering via the sufferings of Christ," he said wisely. Even if someone has not suffered herself, she is part of the body of Christ which still suffers today and ever bears the wounds of its suffering through time. As part of that body she can enter into the suffering of sisters and brothers, learn from that suffering, and have compassion (literally: suffering with) on others who have been so treated.

It is a strange sort of leader we Christians follow, who leads us on the way to a painful death. Even if our following does not lead to that end, we are part of a body for whose members it often does. So we can relate to others whose experiences differ vastly. It just might be that being part of the body of Christ helps us to lead with more open hearts and more imaginative sympathy with those who follow after us.

The Revd Dr Jason Byassee is an executive director of Leadership Education at Duke Divinity School, North Carolina, USA.

St Philip's National Mission - Australia Youth Engagement

Our National Mission Project for 2020 is Australia Youth Engagement. AYE supports Church initiatives which engage young Aboriginal and Torres Strait Islander (ATSI) people. This Project has come out of a desire to support and guide vulnerable ATSI youth around Australia, most particularly in the Northern Territory. Your funds go towards producing culturally relevant Sunday School resources for these communities which are then incorporated in their existing programs and church services. In the last few years, such funds donated have also enabled interested Aboriginal Christians to travel to church and read the Bible in their own language. The Anglican Board of Mission (ABM) further assists such Christians with their Bible studies. Please give generously by donating in the envelopes provided at St Philip's.

Some of you have been enjoying Sourdough during the pandemic. You might enjoy this reflection from the ABC on Sourdough and ethics. <https://www.abc.net.au/religion/alda-balthrop-lewis-baking-sourdough-and-the-moral-life/12570618>

Calendar @ St Philip's

Today	<i>Thirteenth Sunday after Pentecost</i>
8am	Eucharist - Livestreamed
10am	Eucharist with Music
Tuesday 1 September	
2pm	Eucharist - Leslie Morshead Manor
Wednesday 2 September	<i>Martyrs of New Guinea</i>
7pm	Parish Council
Thursday 3 September	<i>Gregory of Rome, bishop and teacher</i>
10am	Eucharist
Friday 4 September	
5pm - 6pm	Happy Hour online, for those who wish to catch up: St Philip's Happy Hour link
7pm - 9pm	Youth Group
Saturday 5 September	
10am - 1pm	Pandora's Preloved Fashions - Open
Sunday 6 September	<i>Fourteenth Sunday after Pentecost</i>
8am	Eucharist - Livestreamed
10am	Family Eucharist with Music

Rosters

	September	30-Aug-20	6-Sep-20	13-Sep-20
	Sunday of Month	5th	1st	2nd
	Liturgical Season	13th Sunday after Pentecost	14th Sunday after Pentecost	15th Sunday after Pentecost
	Flowers			
8am	Celebrant	Rev'd Martin	Rev'd Canon Scott	Rev'd Martin
	Preacher (if different to Celebrant)			
	Sidespeople & Welcomer	Nirmal F & helper	Margaret & Russell	Alison & Alistair
	Liturgical Assistant		Lisa C	Ellie P
	Bible Reader	Margaret or Russell	Margaret or Russell	Alison or Alistair

10am	Celebrant	Rev'd Martin Johnson	Rev'd Martin Johnson	Rev'd Martin Johnson
	Preacher (if different to Celebrant)		Rev'd Canon Scott	
	Sidespeople & Welcomer	Hardy & Helen P, helper	Nirmal F, Denise M & Fred A	Hardy & Helen P, Janene B
	Liturgical Assistant	Tim G	Crucifer: Zara	Crucifer: Zara Server: Leighton
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F
	Bible reader	Richard G	kids?	Richard G
	Additional details/notes		<i>10am Sunday Zone</i>	